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PICTURED OUTLINE

OF THE

GOSPEL NARRATIVE,

BY

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ST. LOUIS. MO. 1900.

PREFACE.

This booklet pictures to the eye the Journeys of Jesus in the order of occurrence. Alternate pages give fuller descriptions and explanations.

A critical discussion of harmony will be found in "The Harmony of the Gospels", the first division of the author's "Bible Harmony". The same maps are dropped into the text of each Gospel in "The Harmonized Pronouncing Paragraph Testament". Similar maps locate events throughout the historical portions of "The Harmonized Pronouncing Paragraph OldTestament".

The child who once commits the brief poem descriptive of the books of the Bible will fix in his mind their order and the central thought of each. Parents will find the questions on the last page useful in testing the study of each map.

References beside each map correspond with the local sections of the above mentioned test-

ament.

The groupings of Miracles, Parables and Names of Jesus given in outline are fully shown together with many similar groupings throughout the gospels in "The Harmonized Gospel Question Book."

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INTRODUCTION—EXPLANATION OF MAPS.

The tracings on the maps of this Booklet correspond with the forty-six Sections in the authors "Harmonized Pronouncing Paragraph Testament" based on the forty-six journeys, or important movements of Jesus from birth to ascension. The names of the ten Parts given in the right hand upper corner cover the ten natural divisions of Jesus' life, "The Early Life," etc.

Below this are given the names of the four or five sections, embraced in the Part, each covering one journey traced on the map. The dotted line in each map represents the journey described in the Section and named in the yellow strip. The date of each Section is given at the top, the harmony of events at the bottom, and full references to the part in each Gospel embraced in this Section at the right of the map.

Only the sections are here represented. The whole Gospel story is divided into 222 paragraphs, numbered according to the order of occurrence. These, given consecutively in each Gospel, make a complete harmony on the basis

of that Gospel by cross reference.

Notes on alternate pages explain certain points in the Section represented on the opposite page, or show the connection and harmony more fully than in the brief outline beneath the map. (See No 8 for further explanation.)



1. PRESENTATION of Jesus in the temple

at 40 days of age.

PREVIOUS HISTORY. Annunciation to Zacharias in the temple, and to Mary at Nazareth by Gabriel. Mary visits Elizabeth. Birth, circumcision and naming of John. An angel appears to Joseph. Mary and Joseph go to be taxed. Birth of Jesus at Bethlehem. Angels announce it by night to shepherds. Circumcision and naming of Jesus. Simeon and Anna prophesy.

1. HISTORY PREVIOUS TO PRESENTATION.

The first Section covers the Gospel record up to the Presentation in the temple. Gospel history begins with the annunciation of the birth of

John about Oct. B. C. 5.

Joseph and Mary had gone from Nazareth to Bethlehem to be taxed. There Jesus was born on Dec. 25, B. C. 4, as recorded in the archives at Rome. These records, Chrysostom tells us, caused the Eastern church to change the festival "Nativitas Christi" from Jan. 6th to the 25th of Dec. in his day. This time, Dec. 25th. A. M. 3996 (B. C. 4), seems to be definitely settled so as to fulfill the sevenfold requirements of secular history, Bible statements, prophetic announcement, Old Testament calendar requirements, typical fulfilment as to Jubilee release, the testimony of the fathers, and astronomical motion."

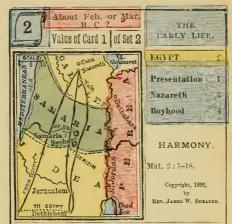
In the "fulness of time" at baptism the 69 weeks (483 years) to Messiah of Dan. 9:25, counted from the first official command to rebuild Jerusalem in the 7th of Artaxerxes A. M. 3543, culminated in A. M. 4026 (A. D. 27-28) simultaneously with the tenth Post-Exilic Jubilee, "the

acceptable year of the Lord."

Bethlehem agrees in temperature with Florida, and Dec. 25 is often one of the most pleasant

seasons of the year,*

*See the author's "Harmony of the Bible."



2. EGYPT. By divine command Joseph and Mary flee with the child Jesus from Bethlehem to

Egypt to escape the wrath of Herod.

CONNECTION. Wise men follow the star of nativity from the East. They inquire at Jerusa-lem and are sent by Herod to Bethlehem. They present gifts, and worship. Warned by God they return home another way. Flight into Egypt. Herod murders the children of Bethlehem under two years, seeking to destroy the child Jesus.

THE FLIGHT INTO EGYPT.

Wise men from the East guided by some sign in the heavens, the last trace we have of true astrology, came to Jerusalem seeking the infant 'born King of the Jews.'' Herod the Great sent them to Bethlehem with instructions to report to him. Directed of God they returned home another way and Herod, angered, slew the children of Bethlehem from two years old and under, according to the time given by the wise men.

But Joseph and Mary, warned of God, fled with the child into Egypt. Soon after Herod's death they were instructed to return to their home.

The residence in Egypt could not have exceeded a few months for they returned soon after Archelaus began to reign in Judea. This time is definitely fixed by an eclipse recorded by Josephus about the time of Herod's death. All accords with the intimation of the Magi that Jesus was in his second year at the time of their visit. This is natural. Some time must have elapsed after seeing the star for these wise men to consult together, decide the matter, make their concerted arrangements, and accomplish the long journey to Jerusalem. We may well believe as they intimated to Herod, that Jesus was in his second year on their arrival.



3. NAZARETH. Joseph and Mary remain with the child in Egypt until instructed by God. After Herod's death they returned and dwelt in Nazareth.

(Herod's death occurred about March 28th, 753 of the Roman Era. Counting back and allowing some 60 days from birth to flight, we get the true time of the Christian Era, about March 25th, 750, or B. C. 4, since Dionysus reckoned from the conception, commencing with 754 instead of 750 of the Roman Era.) See "Shearer's Harmony of the Gospels."

THE RETURN FROM EGYPT.

Of the early life of Jesus spent at Nazareth we know but little. Seven character sketches describe it well. He was obedient to parents, diligent in business as he wrought at the carpenter's trade, strong in spirit, full of wisdom and of the Holy Spirit, the grace of God was upon him, and he grew in favor with God and man as he grew in years. These give us a sufficient outline to form a correct idea of the life based upon it.

He was trained up in the synagogue, with strict family government and religion according to the spirit of the times. We find later that he went into the synagogue and stood up to read, "according to his custom" (Lu. 4:16). This shows that he was accustomed to take public part in the meetings of the synagogue in his early life. He sets an example of early consecration and faithful, obedient performance of duty, personal, social and public, worthy of imitation. At twelve we find him attending upon full religious duty.

Nazareth was a place of ill repute, so that the question was asked, "Can any good come out of Nazareth?" Surely God hath chosen "the base things of the world and things that are despised to bring to nought the things that are, that no flesh should glory in his presence."



4. BOYHOOD. We know but little of the boyhood of Jesus, except that he lived at Nazareth, worked at the carpenter's trade, was obedient to parents, and grew up in favor with God and man.

At twelve he attended the Passover with his parents. Returning they missed him, and found him after three days, sitting with the doctors in the temple, hearing and asking questions. He here shows the first consciousness of his Divine mission.

4. EARLY VISIT TO THE TEMPLE.

Only one incident of Jesus' early life is given. At twelve he went up with his parents to Jerusalem and publicly took upon himself the vows of a Son of the Law. All were astonished at his understanding, and his answers to the doctors in the temple. This shows his faithfulness as a Bible student at home. In his reply to the chiding of his mother, "Wist ye not that I must be about my father's business," there is an intimation of a consciousness of his divine mission at this early age.

Returning with his parents he remained submissive in the home circle, working quietly at the carpenter's trade until thirty. Meanwhile he was an earnest student of the Scriptures, as shown by his ready quotations at different

times.

We have records of seven visits of Jesus to Jerusalem, first, when presented at the temple at forty days old, here at twelve, at the first and the last Passovers of his ministry, the feast of John 5, and at the feast of Tabernacles and Dedication of his last year.

But it is probable that as a good Jew he attended other regular feasts before and during his ministry as well as those mentioned only by John, for he is often traveling with crowds

about the time of the annual feasts.



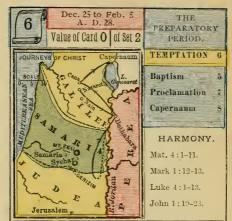
5. BAPTISM. At 30 years Jesus goes to Jordan and is baptized of John. As he prayed the heavens are opened and the Spirit descended upon him as a dove. A voice from heaven proclaimed him "The son of God." John had lived meantime in the wilderness clothed with camel's hair, and cating locusts and wild honey. He began preaching repentance and baptizing about June A.D. 27, attended by crowds. His first testimony to Jesus. The genealogical tables.

5. THE BAPTISM OF JESUS.

At thirty years of age about the 25th of Dec. A. D. 27 (A. M. 4026), Jesus left Nazareth and went to Bethabara and was baptized by John.

We accept the upper Bethabara first, because the whole narrative indicates that John began his ministry and baptism at the lower Jordan, and ascended, being later found at Enon: and secondly, because the earlier fathers accepted this older location.

John began his ministryin the 15th of Tiberius Caesar, whose reign began at the death of Augustus, Aug. 29 A. D. 13. Fourteen years later would make the fifteenth of Tiberius begin with the 29th of Aug. A. D. 27. The date of the death of Augustus Caesar is definitely located on the line of time by two eclipses, one an annual eclipse of the sun recorded by Dio Cassius and Eusebius, now definitely fixed as occurring Apr. 28, and the other an eclipse of the moon occurring early in the night of Oct. 7. shortly after the death of Augustus, recorded by Dio Cassius and Tacitus. These fix the date of John's ministry to A. D. 27, and consequently the birth of Jesus to B. C. 4. With this all other statements agree. The next year Christ said, "The time is fulfilled;" and he called it "The acceptable year of the Lord."



6. TEMPTATION. Immediately after baptism Jesus is driven of the Spirit into the wilderness of Judea, and is tempted of the devil, fasting forty days. He overcame by the word in three temptations—to mistrust Providence, to presumption and to worldliness. After Satan left an angel ministered unto Jesus.

John's second testimony to Jesus, borne at Bethabara to Jews sent from Jerusalem during Jesus' absence, to inquire if he were indeed the Christ.

THE MINISTRY OF ENDURANCE.

Immediately after baptism Jesus was tempted of the devil in the wilderness. He resisted the devil by arrows from the quiver of God's word. This teaches us the importance of having the mind well stored with the word of truth to check similar temptations of Satan to-day.

The ministry of angels to Jesus after temptation is one of the seven appearances of angels during the incarnation. Angels announce the birth of Jesus to shepherds, an angel tells Joseph to flee to, and to return from Egypt, angels minister to Jesus after temptation and succor him in Gethsemane, angels appeared to the women at the resurrection, and two angels announced the mode of Christ's second coming at his ascension.

John bore a sevenfold testimony to Jesus as the Messiah. First, "The kingdom of heaven is at hand." Second, as he baptized the crowds, the third at the baptism of Jesus, the fourth, to Jews sent from Jerusalem to enquire if he were the Messiah, the fifth and sixth on successive days at Bethabara as "The Lamb of God", and the seventh to his disciples when questionings arose between them and the Pharisees. This we call the Ministry of Endurance because Jesus endured the temptation of Satan, and overcame where Adam fell.



7. PROCLAMATION. After temptation Jesus returned to Bethabara where John was still baptizing. Seeing Jesus approach he proclaims him, on two successive days, "The Lamb of God which taketh away the sin of the world."

Two of John's disciples follow Jesus. Andrew first sought his brother Simon and brought him to Jesus, who named him Cephas. The third day Jesus went to Galilee, where he called Philip, who also

brought Nathaniel.

7. DISCIPLES CHOSEN AT BETHABARA.

On his return from temptation to where John was baptizing, on two successive days John pointed his own disciples to Jesus as "the Lamb of God which taketh away the sin of the world." John spake with no uncertain voice concerning Christ and afterward received the highest commendation from Jesus when he sent messengers to him from prison. The Jews acknowledged John as a prophet and Jesus rebuked them for not receiving his testimony concerning himself, adding, "I know that the witness which he witnessed of me is true." The five disciples here first called were James, John, Simon, Andrew and Nathanael.

Andrew, of whom we hear little, did a great work in bringing Peter to Christ. These disciples seem to have gone with Jesus to Cana, Capernaum and Judea, and to have temporarily returned home when Jesus returned to Nazareth before his first rejection in that city. They seem to have joined him again at the renewal of the call when fishing by the sea (Matt. 4:-18-22; Mk. 1:16-20), and having returned again to their fishing during Jesus' short retirement after the healing of the leper on the first general tour in Galilee, they were recalled in Luke 5:1-11. Thenceforth they seem to

have followed him constantly.



HARMONY.

John 2:1-12.

8. CAPERNAUM. Three days later Jesus attended a wedding at Cana of Galilee with his Mother and his disciples, where he turned water into wine; his first miracle. Thence they went to Capernaum. This visit seems to have been preparatory to removal, as this city was henceforth the centre of Jesus' labors until he left Galilee.

Jerusalem

The time and incidents given between baptism and the first Passover indicate that Jesus was baptized just at 30 years of age.

8. THE FIRST MIRACLE.

From Bethabara Jesus went with his mother and disciples to Cana where he turned the water into wine. Afterward he spent a few days in Capernaum. This is the only recorded incident of this brief stay in Galilee and it cannot be considered a distinct division of our Savior's Ministry.

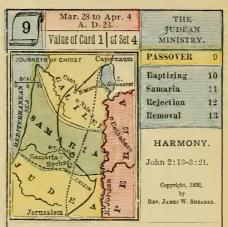
Jesus attends a marriage feast. So may Christians enjoy social meetings if they have Jesus with them and be careful to do nothing that he would disapprove.

FURTHER EXPLANATION OF MAPS.

The page of questions given at the close will assist a parent or teacher in testing a child's knowledge of each map and the Section covered

by it.

The study of one map Page, or Section, each week will carry a child through the life of Jesus within a year with six Sundays to spare. If a Sabbath school use the forty six cards of the corresponding game for attendance, giving the first card on the first Sunday of the year, and the next the second etc., each child can get the whole set before Christmas. Every family of the congregation may thus be intensely interested in studying a journey each week, and watching for the next.



9. PASSOVER. From Capernaum Jesus went up to Jerusalem to attend the First Passover of his Ministry. He began his Judean ministry by cleansing the Temple. He explains to Nicodemus the necessity for the New birth since all are condemned already; and declares the love of God whereby all who believe in Jesus may be saved from sin, just as the bitten Israelites were healed, who looked to the brazen serpent.

9. THE JUDEAN MINISTRY.

This period begins with the first passover of Christ's ministry. It opens with the clear statement to Nicodemus of the necessity for the new birth, since all are condemned. Yet none shall be lost who look by faith unto Jesus.

The Judean ministry seems to have lasted about five months until Jesus returned to his native city near the close of the year of Jubilee A. M. 4026. In the synagogue at Nazareth the book of Isaiah was given him and he read from it the great Messianic prophecy in chapter 61, the regular scripture reading for the fiftieth Sabbath of the civil year, and declared that it was that day fulfilled in himself as the antitype of Jubilee release. The Jews took offence and tried to kill him. But escaping to Capernaum, Jesus first recalled his disciples, and afterwards wrought the miracles of the first great Sabbath in Capernaum, and taught the crowds on the way to the feast of Tabernacles.

A false exegesis of John 4: 35, which makes the time when Jesus spake to the Samaritan woman December, or four months before harvest, has led to an extension of the Judean ministry until the second year. Dean Alford rightly says that the Greek of this passage cannot refer to the time when spoken as four months be-

fore harvest.



HARMONY.

Mat. 4:12.

John 3:22-36*

John 4:1-3.

10. BAPTIZING. Jesus continues his ministry in Judea with his disciples, who baptize many, while John baptizes at Euon.

Jerusalem

John's last and strongest testimony to Jesus, in reply to complaints of his own disciples that Jesus was baptizing, caused by discussions with designing Jews, which seem to have involved the relative authority of Jesus and John to baptize. It indicated that the Jews were watching Jesus and seeking opportunity against him.

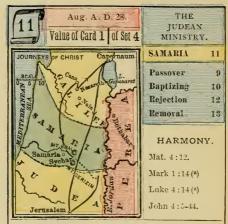
10. A SUCCESSFUL MINISTRY.

This ministry in Judea seems to have been quite successful for Jesus' disciples there baptized more than John at Enon. John seems to have continued his ministry about twelve months baptizing and preaching repentance.

About this time John was imprisoned in the castle of Machaerus, east of the Dead Sea.

The arrival of Jesus at Nazareth near the end of this Jubilee year, and his statement, 'This day is this scripture fulfilled in your ears,' locates the time just prior to the feast of Tabernacles in the begining of the next A. M. year 4027. The old Jewish and Bible year began with the autumnal equinox. This is the natural creation point when fruits stood ready for sustenance of man and beast. The eclipse cycles work exactly on this natural year but will not work on our year, regulated by legal enactment to begin in mid winter without regard to astronomical fitness.

We know but little of the extent of this ministry. Jesus, most probably attended the feast of Pentecost while in the vicinity of Jerusalem as well as other feasts mentioned only by John. The first three Evangelists, like John. seem to group their records around the four great feasts of the year when Jesus was attended by multitudes on their way to and from Jerusalem.



11. SAMARIA. Leaving Judea because of the danger thus indicated and confirmed by hearing of the imprisonment of John, Jesus passes through Samaria, and instructs a woman at Jacob's well, near Sychar. Many believe. After two days Jesus departs into Galilee.

(Parenthetical account of John's imprisonment, Mat. 14:3-5; Mark 6:17-20; Luke 3:10-20.)

11. INCIDENTS IN SAMARIA.

Leaving Judea because of John's imprisonment and threatened dangers, Jesus departed for Galilee through Samaria whose inhabitants had no dealings with the Jews, and worshiped in Samaria instead of at Jerusalem. He reveals himself to a Samaritan woman at Sychar near to Jacob's well, between Mts. Ebal and Gerizim, the famous mountains of blessing and cursing.

The date of this visit is not located by the "four months" to harvest. This figurative language relates rather to the length of waiting to secure grain after sowing. Jesus teaches that we need not in the Spiritual harvest wait any definite time but expect immediate fruit as he had already reaped from the spiritual seed sown in the heart of the Samaritan woman while the disciples were gone for food. This he spoke for our encouragement. He stands ready to give spiritual blessings whenever we ask in faith.

At Samaria a false religion had been set up by Jeroboam II. After the carrying away of Israel by Shalmaneser to Assyria this section had been settled up by strangers who worshiped not Jehovah. Jesus reveals his Messiahship more fully to this Gentile woman than he had previously done to the Jews, or even to his own disciples.



Jerusaler

THE JUDEAN MINISTRY,

REJECTION 12

Passover	9
Baptizing	10
Samaría	-11
Removal	18

HARMONY.

Mat. 4:13-17.

Mark 1:14(x)-15.

Luke 4:15(x)-30.

12. REJECTION. In Cana of Galilee Jesus heals the son of a nobleman sick at Capernaum.

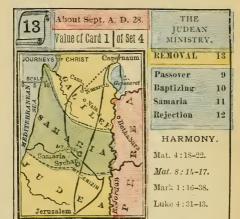
He entered the synagogue at *Nazareth* on the Sabbath, as was his wont, and receiving the book, he read the great Messianic prophecy of Isaiah 63:1-3, and applied it to himself. The people first bear witness to his *gracious words* and then taking offence attempt to kill him by casting him headlong from the brow of the hill. But he quietly escaped.

12. THE EARLY GALILEAN MINISTRY.

At this point begins the actual Galilean ministry, but the Galilean ministry proper commences with the removal to Capernaum and the commencement of the nine sojourns in, and nine circuits from Capernaum as a centre.

At Cana Jesus showed his great power over disease by healing by a word the Nobleman's son, who was 16 miles distant. After some five months spent in Judea Jesus returned for a time to his home at Nazareth. His disciples also went to their homes near Capernaum and seem not to have joined him again until recalled while fishing by the sea. At Nazareth the people were not ready to receive one of their own townsmen as the Messiah. They unwittingly illustrated the truth of Christ's proverb, "A prophet is not without honor save in his own country."

They treated his gracious words with courtecy until incensed by his applying their great Messianic prophecy to himself, they attempt to throw him over the brow of the hill, but he escaped out of their hands and removed permanently to Capernaum. This was toward the close of the first year of Jesus' ministry. Capernaum was his home and the centre of his labors for about 24 months, 15 during the Early Galilean Ministry and about 9 during the Later Galilean Ministry.



13. REMOVAL. Rejected at Nazareth Jesus removes to Capernaum. He called four disciples as he walked by the Sea of Galilee. He cured Peter's wife's mother of a fever, and at evening healed many. He healed a demoniae in the synagogue. He went out early to pray. When sought he declared it necessary to visit other cites also.

(Cards 12 and 13 really belong to the Galilean Ministry, but for convenience we begin it with the NINE CIRCUITS from Capernaum.)

13. REMOVAL, FIRST SOJOURN.

Having recalled his disciples when fishing by the sea, Jesus entered Capernaum. On the Sabbath he taught in the synagogue and performed notable miracles. A demon acknowledges

him and his fame was spread abroad.

He departed to other cities after a season of prayer early on the next morning. This is the first of the recorded seasons of private prayer at night. When sought Jesus avoided publicity by departing to other cities. These three seasons of prayer in retired solitude are: first, here just before his departure on the first general tour in Galilee when all men sought him: second, the night before the selection and appointment of the twelve as disciples; and third, just after the feeding of the 5000.

The Lord's Prayer, improperly so called, is not a prayer of Jesus but a form of prayer given us by Jesus. The Lord's special prayer is found in the 17th chapter of John. The seven recorded prayers of Jesus are a prayer of thanksgiving in Galilee (Matt. 11: 25-26); thanksgiving at the grave of Lazarus (John 11: 41-42); a prayer for strength to glorify God (John 12:27-28); for submission, thrice repeated in Gethsemane (Matt. 26:39-44); for his murderers (Lu. 23:34); and a prayer of sub-

mission on the cross (Matt. 27:46.)



14. FIRST CIRCUIT from Capernaum through Galilee. Jesus recalls Peter at the Lake. A leper healed. Short retirement. Jesus heals a paralytic at Capernaum. Open opposition. Levi's call and feast. Reply to Pharisees' objections; their questions about fasting.

Jews find fault at rubbing out of corn. Jesus' defence. Pharisees conspire with Herodians. At seashore Jesus heals many. Devils acknowledge Jesus on the second Sabbath of first month.

FIRST CIRCUIT AND SECOND SOJOURN.

The early Galilean ministry begins when Jesus took up his abode at Capernaum after his first rejection at Nazareth. It includes five circuits from, and five sojourns in Capernaum. Matthew, or Levi, the publican, gave a feast the night after his call, where Jesus ate with his sinner friends. Thenceforward Matthew seems to record as a personal witness, making three groups in this ministry:

1. With the first miracle he witnessed, the healing of the centurion's servant, he groups the two miracles previous to his call recorded by him. This group he records in Matt. 8:2-15.

2. He does not record his call and feast until his return from Gergesa, and groups with it the healing of the paralytic and the reply to the questions of John's disciples about fasting, in lieu of the similar question asked by the Pharisees at his feast. Matt. 9:2-17.

3. In Matt. 11:2-13,53 he groups in order the incidents of his third sojourn, the third circuit by Nain, and the fourth sojourn with the first series of parables in the break between the early and later Galilean ministries.

These being local divisions, indicate that Matthew records in order when present as a personal witness, and groups when not present with Jesus.



15. SECOND CIRCUIT from Capernaum. Jesus spends the night in prayer, goes to the mountain, chooses and ordains twelve apostles, and delivers The Sermon on the Mount, in which he gives instructions concerning blessedness, the law, prayer, fasting, treasures. Providence, censorious judgment, false profession, the gospel invitation, the Golden Rule, judgment scenes, and wise and foolish builders. At Capernaum he heals the Centurion's servant.

SECOND CIRCUIT, THIRD SOJOURN.

Near the middle of his ministry Jesus went out to the Horns of Hattin, south-west of Capernaum, and selected twelve disciples, whom he instructed for eighteen months. His appropriate ordination sermon, delivered to apostles and people, is naturally divided into seven heads:

1. The characteristics of a Christian, with nine beatitudes. Luke adds four woes. Christians are compared to light, the emblem of purity, knowledge, activity, piety, beauty, life and happiness, and to salt which seasons and pre-

serves. Matt.5:3-16.

2. The Christian's obedient life, with incidental statement of the perpetuity and spirituality of the law. Matt. 6:1-18.

3. Christian worship both spiritual and practical in alms, prayer and fasting. Matt. 6:1-18.

4. The hope of the Christian, not in earthly rewards but heavenly. Matt. 6:19-34.

5. The Christian's conduct towards others,

charitable yet cautious. Matt. 7:1-6.

6. The duty of earnestness. The golden rule. Strive to enter the straight gate. To profession add service, doing God's will. Matt. 7:7-23.

7. The Christian's reward sure, because built on the only solid foundation. Matt. 7:24-28.

The people are astonished, for he taught as one having authority and not as the scribes.



Ephrai n

Emmaus

Jerusalem .

HARMONY.

Mat. 11; 2-30.

Mat. 12; 22-13; 53,

Mat. 8: 18-22.

Mark 3: 19 (*)-4: 35.

Luke 7:11-8:22.

16. THIRD CIRCUIT by Nain through Galileo. The widow's son raised. Message to John. First anointing. Parable of two debtors. Notable women follow. Blind and dum's demoniae at Capernaum. Brethren aim to restrain. Pharises charge Satanic influence. Sign refused. Reply to mother and brethren. Parables of Sower, Tares, Mustard Seed and Leaven at seaside. Of Hid Treasures, Pearl of Great Price and Honseholder. Two disciples seek to follow.

THIRD CIRCUIT AND FOURTH SOJOURN.

The First Major Series of nine parables was given by the sea of Galilee nearly eighteen months before the crucifixion and soon after Jesus had selected the twelve apostles. In the exposition of the parables of "The Sower" and "The Tares," Jesus teaches how to expound

all parables.

The main teaching of this First Major Series is the mode of development of the truth in the heart, and of the kingdom of God among men. The first three, The Sower, The Tares, and the Seed Springing up imperfectly, teach external development and responsibility. The second three, The Mustard Seed, The Leaven, and The Candle, show its internal development and manifestation; and the last three, The Treasure Found, The Precious Pearl, and The Dragnet, show the search for, and the gaining of the spiritual prize.

At Capernaum Jesus is accompanied by many notable women, greatly touched by the raising of the widow's son, and he is pressed by crowds. A demon which Jesus casts out in the synagogue, acknowledges his authority, and leading Pharisees charge collusion with Satan. His mother and brethren think Jesus insane

and seek to arrest him.



17. FOURTH CIRCUIT from seashore near Capernaum to Gergesa. Tempest stilled. Jesus heals two possessed men. The devils permitted to enter a herd of swine perish in the sea. Requested to leave, Jesus commissions the healed to make him known and goes to Capernaum. Reply to John's disciples about fasting. He healed an invalid woman, raised Jairus' daughter, healed two blind men, and cast out a dumb devil. Pharisees charge collusion with Satan.

17. FOURTH CIRCUIT AND FIFTH SOJOURN

Charged with collusion with Satan in casting out demons, Jesus accepts the challenge and goes immediately across the sea to deliver the worst possessed man on record, in whom was a legion of demons. There came upon the boat, where he lay asleep, a storm which frightened the old seamen, but Jesus arose and rebuked the winds and the sea. Ere he came near the possessed man in the graveyard at Gergesa the demons cried out "We know thee, who thou art, thou holy one of God. Art thou come to torment us before the time?" Gaining permission they entered into a herd of swine which ran violently down a steep place and perished in the sea.

These Gergesa Jews engaged in raising swine to sell to the Gentiles urged Jesus to depart from their coasts. Are not they who continue to prosecute business known to be wrong for the sake of gain, likewise asking Jesus to depart from them? Jesus left and we have no record of his ever again visiting Gergesa.

On his return to Capernaum after other miracles Jesus casts out a dumb devil and is again charged with casting out devils through Satanic influence. Jesus showed the folly of this charge since Satan's kingdom would come to nought if arraved against itself.



18. FIFTH CIRCUIT from (apernaum to Nazareth where, again rejected, Jesus makes a general circuit of Galilee. Seeing fields white to harvest he sends out his disciples by twos to the Jews with special instructions.

He continued his journeyings while the disciples prosecute this mission. Herod hearing of Jesus says. "it is John whom I beheaded." Incidental account of John's imprisonment. His death. John's disciples go and tell Jesus of it probably at Capernaum.

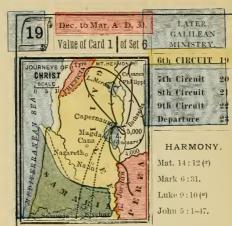
18. FIFTH CIRCUIT AND SIXTH SOJOURN.

John's disciples visit Jesus and ask about fasting. Jesus starts out on his fifth circuit, a general tour by Nazareth, where he is rejected the second time. On this circuit Jesus instructs and sends out his disciples two and two to the Jews, with instructions not to go into the way of the Gentiles, nor enter into any city of the Samaritans.

Great excitement prevailed as the six companies went everywhere preaching, healing, and casting out devils, and Jesus himself continued to teach and preach (Matt. 11:1). Herod declared that John, whom he beheaded, had risen from the dead. John's disciples bury his

body and go and tell Jesus.

At this point, at the great break between the Early and Later Galilean Ministries, Matthew places in order, naturally grouped in ch. 11: 2-13,58 the events of the local periods omifted by him at their proper points when not present with Jesus. This group shows that Matthew's record is governed by the element of personal testimony, and the whole theory of the ''patchwork'' origin of this Gospel falls. From this point Matthew's order is regular. Soon after his call he seems to have returned to close up his tax business, spending as much time as practicable with Jesus.



19. SIXTH CIRCUIT. Having heard this whilst his disciples continued their mission to the Jews, Jesus attends a feast of the Jews at Jerusalem, probably Dedication, about the anniversary of his baptism. He healed the impotent man at Bethesda. Questioned by the Jews Jesus declared himself the son of God. This caused the first attempt to kill him.

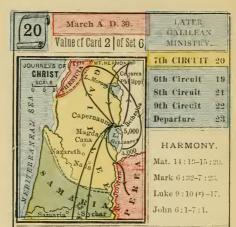
Having returned to *Capernaum* his disciples meet him and make report of their mission.

19. SIXTH CIRCUIT TO DEDICATION.

Having heard of John's death, Jesus seems to have gone alone to Jerusalem to attend the feast of Dedication, as recorded in the fifth chapter of John. He delayed his public ministry and preaching in Galilee until John's ministry ceased by imprisonment, so now he seems to have delayed his public testimony to his Messiahship until John's death.

At this feast Jesus healed the impotent man and when questioned by the Jews boldly declared himself the Son of God. He claimed to be one with the Father. He appealed to the testimony of the Scriptures, of Moses, of the Spirit, of the Father by the threefold voice from heaven, of John, of his works, and now adds his own testimony as the seventh, to his mission and Messiahship. The Jews, incensed by these claims, seek to kill him. He escaped and returned to Capernaum where his disciples meet and report the success of their mission. asks them to go aside across the lake to rest.

Thenceforth his enemies are ever active and Jesus avoids them either by remaining in the territory of Philip, who had not yet broken with him, or by going with the crowds, where he was safe. This was the height of Jesus' popularity and the people believed on him. The leaders were deterred through fear of the people.



20. SEVENTH CIRCUIT from Capernaum across the lake, seeking rest. He feeds 5000 who followed on foot desiring to make him king, and sends them away. After prayer he walks on the sea to his disciples, rescues sinking Peter, lands at Genesarret and heals their sick.

At Capernaum the next day he declares himself the bread of heaven. Many forsake him. Peter's testimony. Jesus explains defilement. He avoids Judea, and does not attend the SECOND PASSOVER.

SEVENTH CIRCUIT AND EIGHTH SO-JOURN.

About Passover time (Jno. 6:4), one year before the crucifixion, Jesus with his disciples crosed the sea seeking rest in a desert place, near Bethsaida. The crowds on their way to the Passover followed on foot desiring to make him king on the wave of popular impulse. He taught and healed all day and his disciples besought him to send them away; but he said "Not so, lest they faint by the way," and he wrought a miracle of creation by feeding five thousand men besides women and children from five loaves and two small fishes.

After sending away the multitudes and spending some time in prayer Jesus joined his disciples, walking on the sea. They were frightened supposing that they had seen a spirit or ghost. He quieted them by saying, "It is I be not afraid". Peter asked permission and walked on the water like a God but his faith failing he sank and cried, "Lord save or I perish". At Gennesaret Jesus healed many.

The next day in the synagogue he proclaimed himself the bread of life. From this time, through the influence of opposing leaders, many forsook him. Peter gives his first testimony. Jesus seems not to have attended this feast because of the opposition of Jewish leaders.



21. EIGHTH CIRCUIT from Capernaum to the borders of Tyre and Sidon and to Decapolis. To avoid publicity Jesus goes towards Tyre, but could not be hid. He heals the daughter of a Syrophenician woman. At Decapolis he cures a man with an impediment in his speech and heals multituder. He miraculously feeds 4000 men. He takes ship to Magdala. Pharisees and Sadducees deliberately tempt him seeking a sign, probably at Capernaum. He denounces their hypocrisy.

Mark 7:24-8:12.

21. EIGHTH CIRCUIT TO SIDON AND DECAPOLIS.

Jesus departed toward the coast of Tyre and Sidon seeking to avoid publicity as his time had not yet come. But he could not be hid. A Syro-Phenician woman earnestly presses her suit and her daughter is healed. Jesus opens the door to this Gentile woman just when Jewish leaders were officially checking him and the people were deserting him because of their influence.

Having spent the summer in the mountain country, Jesus proceeded through Decapolis, probably attending the feast of Pentecost. He healed multitudes and taught, and afterwards feeds 4000 men near the south east coast of the Sea of Galilee fromsevenloaves and a few liftle fishes.

We have no record of Jesus' return through Capernaum but he would naturally return by his home after an absence of several months as he passed from Magdala to Bethsaida. On shipboard his warning against the ''leaven of the Pharisees'', indicates that he had again just experienced their treachery in Capernaum before leaving for his next tour into Northern Galilee. From this time open opposition of leaders becomes more intense and all were in expectation of some important event.



Mat. 16:4(z)-18:35*

Mark 8:12-9:50*

Luke 9:18-50.

John 7:2-9.

22. NINTH CIRCUIT. Taking ship to Beth-saida Jesus warns his disciples of Pharisaism. A blind man healed. Peter's second testimony near Cesarea Philippi. First prophecy of Jesus' death. What discipleship means. Transfiguration. A devil cast out which withstood disciples. Prying scribes. Instructions about his kingdom. Dispute about preëminence on the way to Capernaum. Tribute money. Sundry discourses. Ambitious counsel of brethren rejected.

22. NINTH CIRCUIT, TRANSFIGURATION AND NINTH SOJOURN.

Jesus healed a blind man at Bethsaida. On the journey toward Ceserea Philippi Peter renews his testimony to Jesus and special blessing and privilege is given to the disciples. Afterward Jesus gives the first of five specific prophecies of his betrayal, death and resurrection. At the transfiguration on the mount, Moses and Elias show their interest in his work, as they talk of the decease which he should accomplish at Jerusalem. On descending the mountain Jesus casts out a devil which baffled his disciples and replied to prying Scribes.

AtCapernaum he again foretells his death, gives special instructions about his kingdom and delivers sundry practical discourses on true greatness, hamility, fasting, offenses forgiveness and promises to two or three agreeing in prayer, called forth by the dispute of his disciples by the way as to who should be the greatest. Peter mistakes as to Christ's duty to pay tribute and he paid it with money taken from a fish's mouth as directed. As Lord of the temple he was not subject to the tribute fax.

Jesus rejects the ambitious counsel of his unbelieving brethren to manifest himself at Jerusalem and remains a while at Capernaum.



23. DEPARTURE. Jesus leaves Galilee finally. A Samaritan village would not receive him, because his face was set toward Jerusalem. Indignation of James and John. The course changed, Jesus' reply to three men who desire to follow him. He instructs and sends forth the seventy on their general mission. Woes against Capernaum and other cities which had finally rejected him.

23. FINAL DEPARTURE FROM CAPERNAUM.

On leaving Capernaum finally, shortly before the feast of Tabernacles, Jesus taught unready disciples the searching requirements of discipleship. Peter and John are rebuked for desiring to call fire from heaven upon a Samaritan village which would not receive them. On this journey Jesus sent out the seventy disciples with special instructions. They report as he neared Jerusalem.

At this point when the sin of Capernaum was full from failure to improve the great privileges it had enjoyed for fifteen months with Jesus in their midst, he denounced great woes against her and the adjacent cities. Having been exalted to heaven in point of privilege without improvement, he declared that they should be cast down to hell. He but declared the great law of retribution for neglected privileges and opportunities which in due time and in his own way God will visit upon offenders.

Are not the privileges of those born and reared in this land of religious and civil liberty with the perfected word and the presence of the Holy Spirit equal to those of Capernaum? The responsibility is laid upon us and all must meet it. Let us so improve the opportunities given in a Christian land that it may not be worse for us than for the men of Capernaum.



24. TABERNACLES. The seventy report. The good Samaritan. Mary's choice approved at Bethany. Teaching in the tempte where he left off nine months before. Nicodemus' defence. Enemies convicted. Blind man heated and blessed when excommunicated. Allegory of the Sheepfold and Good Shepherd.

Continued ministry in Perea. How to pray. A dumb devil. Sign refused. Discourses Host condemned. Woes. Rich Fool. Discourses on Judgments. Barren Figtree. Woman healed on Sabbath: Defence. Mustard Seed and Leaven.

24. PEREAN MINISTRY, FIRST STAGE.

The Perean ministry is given chiefly by Luke with incidental visits of Jesus to Jerusalem and Bethany recorded by John. It is stated comprehensively in one verse by Mark (ch. 10:1), and in two verses by Matthew (ch. 19:1-2), but Luke records it at length in some seven chapters (ch. 9:51 to 17:10), and John in five

(ch. 7:10 to 11:34).

It may be conveniently divided into Four Stages separated by the feasts of Tabernacles, and Dedication and the raising of Lazarus. Section 24 covers the incidental visit to Jerusalem from Perea to attend the feast of Tabernacles. As he passed through Bethany, his first visit so far as we know, Jesus approves Mary's better choice rather than Martha's much serving. In Jerusalem, by the allegory of the Sheepfold and the Good Shepherd he rebuked the Jews and proclaimed his Messiahship. When they attempted to kill him Jesus returned to Perea and continued to teach. this period belongs, the second minor group of parables including those of The Rich Fool, The Servants Who Waited for Their Lord, the Barren Fig Tree, the Mustard Seed and the Leaven.

In this new ministry among a new people Jesus naturally repeats many things found in

the early Galilean ministry.



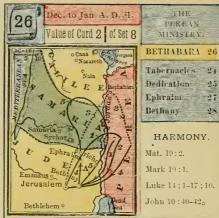
25. DEDICATION. Still journeying and teaching in Perca, Jesus again started toward Jerusalem. Asked if few be saved he enjoins earnest sincerity, since many shall be deceived. His reply when warned against Herod. He weeps over Jerusal.m. Questioned as to his Messiahship, as he walked in Solomon's Porch at Dedication. he reiterates his claim and declares his oneness with the Father. They take up stones, but he escapes their wrath.

25. SECOND STAGE OF PEREAN MINISTRY.

Luke continues the teachings of the Perean ministry until in December Jesus started to attend the teast of Dedication mentioned in John 10:21. As he journeyed in Perea certain persons tell Jesus of Herod whom he denounced as a fox and started for Jerusalem to attend the feast. As he neared the city Jesus laments over it, the first of three laments. The second was on the triumphal circuit, and the third just before he finally left the temple with his disciples.

In the temple Jesus reiterated his Messiahship and his oneness with his father. The Jews again took up stones against him, but he escaped out of their hands and fled to Bethabara where he continued to teach and preach. The attendance of Jesus upon the feasts of Tabernacles and of Dedication is recorded only by John, but the three synoptics agree thereto.

This feast in Luke's record belongs when he is mentioned as journeying toward Jerusalem (Lu. 13:22). The synoptics show Jesus traveling with crowds at the time of the other feasts indicating that, as a good Jew, Jesus attended other feasts during this ministry as well as those mentioned only by John; and that they, like John, record chiefly things grouped about the leading feasts of the year.



26. BETHABARA. Jesus retired to Bethabara and taught; many believed. Whilst dining with a chief Pharisee he heals a man of dropsy on the Sabbath and defends it. He teaches humility and feasting the poor, who cannot repay. Parable of The Great Supper. Counting the cost. Parables of The Lost Sheep, Lost Coin, Lost Son, Unjust Steward and Dires and Lazarus. Discourses about offences and forgiveness. Disciples ask increase of faith.

26. THIRD STAGE OF PEREAN MINISTRY.

After his flight to Bethabara, where John at first baptized, we find Jesus teaching extensively in Perea. Here he gives the second Major Series of Parables showing the great love of God for man. In the parable of Dives and Lazarus Christ teaches that the souls of believers do at death enter immediately upon a state of happiness or misery, and declares that there is no possibility of a state of probation beyond the grave, because of the great fixed gulf over which none can pass.

Some writers and harmonists have entirely overlooked the Perean ministry and considered much of this part of Luke as synchronous or parallel in time with the Sermon on the Mount. The teachings are given in different order and under different circumstances, which shows that it was the natural repetition of the same general truths among a new people at a different

time.

Some have considered this period a Judean ministry because of the teachings at the feasts. It was, however, as stated by Matthew 19:1 and Mark 10:1, a continued Perean ministry with incidental visits to the feasts of Tabernacles and Dedication, and to Bethany when sent for by the sisters of Lazarus, so that it is rightly included in the Perean ministry.



27. EPHRAIM. Because Lazarus was sick his sisters send for Jesus. After three days he goes to Bethany with his disciples, braving danger. He raises Lazarus. The Jews seek his life. Counsel of Caiaphas. Jesus retires to Ephraim in Northern Judea, and remains privately with his disciples until he could join the caravan of pilgrims to the Passover, by going north and passing along the borders of Samaria and Galilee.

27. PEREAN MINISTRY AND RAISING OF LAZARUS.

Jesus received the message of Martha and Mary that their brother was sick, in Perea east of the Jordan. He remained there two days, and his disciples were surprised when he proposed to go into Judea where the Jews had so

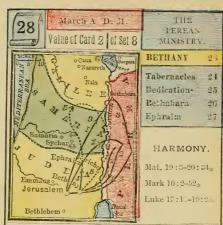
lately sought to kill him.

On his arrival at Bethany Jesus wept in sympathy with his friends in affliction, and raised Lazarus who had been dead four days. This was the third person he raised from the dead, the widow's son, Jairus' daughter and Lazarus. This wonderful miracle, witnessed by crowds, created great excitement so that the Jews determined to kill both Jesus and Lazarus. Therefore Jesus retired to Ephraim, and the Jews commanded that any person who knew where he was should make it known that they might take him.

No man would reveal his place of refuge and Jesus remained quietly at Ephraim until just before the last passover. Then he went northward and along the borders of Samaria and Galilee, and crossing the Jordan, joined the caravan of pilgrims on their way to Jerusalem.

On this Journey he taught the people many things, practical and parabolic, as they crowded

thickly upon him.



28. BETHANY. From Ephraim Jesus proceeds with the pilgrims through Perea. He heals ten lepers. Replies about his kingdom. Parable of Importunate Widow, and Pharisee and Publican. Forbids divorce. Greatly displeased with disciples. Blesses children. The rich young Ruler. Parable of Laborers. Final prophecy of death. John and James request position. Blind men healed near Jericho. Zaccheus converted. Parable of pounds. Arrives at Bethany.

28. FOURTH STAGE OF PEREAN MINISTRY.

On the journey down the Jordan valley Jesus gave the third Minor Group of Parables, The Unjust Judge, The Pharisee and Publican, and The Laborers in the Vineyard. He recognises the privilege and duty of bringing children to him, and is greatly displeased with his disciples who forbade it. He said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven."

He teaches that the great danger of riches consists in setting the heart on them, and not in the possession. James and John are rebuked for their ambitious request for the first position in his kingdom, since humility as a child is demanded of those who would be

greatest in the kingdom of heaven.

Bartimeus receives his sight and Zaccheus is converted at Jericho. The first parable of the last Major Series is given just before Jesus arrives at Bethany, six days before the passover. He arrived on Friday and spent the Sabbath (Saturday) quietly with his Bethany friends. John mentions the feast in which Mary anoints Jesus for his burial naturally at this point in connection with his last mention of Bethany, but the synoptics place it in due order and use temporal particles which locate it on Tuesday night of Passion week.



29. TRIUMPHAL. Jesus arrives Friday night and spends Saturday at Bethany. Many came to see Jesus and Lazarus, The chief Priests take adverse counsel because many believe. On Sunday Jesus sends two disciples for an ass' colt on which he r'ides triumphantly into Jerusalem. Ho sannas and strewn garments. He refuses to rebuke participants. Weeps over the city. Pharisees' watch. Jesus looks around the temple and returns to Bethany, after the visit of the Greeks,

29. THE TRIUMPHAL CIRCUIT.

The crowd, hearing of the arrival of Jesus in Bethany, went out to meet him on Sunday morning, the first day of the week, crying, "Hosanna! blessed is the King of Israel that cometh in the name of the Lord." Jesus had meanwhile started to Jerusalem accompanied

by crowds from Bethany.

When he met those from Jerusalem he sent his disciples for an ass' colt on which he rode triumphantly into Jerusalem while the people cast their garments before him. He went directly into the temple. He replied to Greeks who asked to see him, showing the death he should die, and a voice from heaven came. saying, 'I have both glorified' 'and will glorify it again.' The Jewish people publicly escorted Jesus with great honor to the temple on this tenth day of Nisan, on which the Paschal lamb should be selected, and God seems to have approved the selection by the voice from heaven.

When the Jews asked Jesus to rebuke his disciples who ascribed hosannas to him he said, "If these hold their peace the very stones

would cry out."

Having looked around in the temple and viewed the pollutions there practiced Jesus returned to Bethany and spent the night.



30. CLEANSING. Circuit from Bethany to the Temple and return. On the way to Jerusalem Jesus was hungry and sought fruit on a fig tree and found none. He curses the tree. He cleaneth the Temple a second time of traders. He healed the lume and blind, and taught in the Temple. Children praise him as predicted,

Jews seek to kill him but fear the people. Return to Bethany.

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30. THE CLEANSING CIRCUIT.

As Jesus returned to the temple early Monday morning an hungered he sought a fig tree, and finding no fruit, cursed it. The next morning the disciples were surprised that it had so soon withered away. Matthew does not draw this distinction but mentions the cursing and withering away without reference to the day of its occurrence, while Mark and Luke are more specific. The barren fig tree was typical of the Jewish nation of whom God had a right to expect fruit, and the curse to be pronounced against them because of a failure.

On this day Jesus the second time with royal authority cleansed the temple of traders and brokers, who in their zeal for gain had brought their business of selling lambs and exchanging the money of foreigners into the very precincts of the temple as had been predicted. He said unto them, "It is written. My house shall be called the house of prayer, but ye have made

it a den of thieves.

The Jews again seek to kill Jesus but his safeguard again was the public favor. After a day spent in healing all who came unto him Jesus returned and spent the night in Bethany. This seems to have been the home of Jesus during the last week. Before this we have an account of only two visits of Jesus to Bethany.



CIRCUITS
FROM
BETHANY.

Triumphal 29
Cleansing 30
Eucharist 32

HARMONY.

Mat. 21:20-25:46*
Mark 11:20-13:37*
Luke 20:1-21:38*
John 12:37-50*

31. TEACHING circuit to Jerusalem. The withered fig tree. Jews demand authority. Parable of Two Sons, Wicked Husbandman, Wedding Garment, and Marriage of King's Son. Herodians, Sadducees and a lawyer question Jesus. He silences them. Warns against Pharisees. Woes. The widow's mite. Leaves temple finally. Reflections. Prophecies on Mount Olivet concerning last times and second advent. Parable of Ten Virgins and Talents. Judgment scenes.

SCALE OF MILES

31. THE TEACHING CIRCUIT.

On Tuesday Jesus returned to the city. The withering of the fig tree at this juncture was typical of the blasting judgment of God about to descend upon the Jews. This is further shown in the last Major Series of parables spoken on that day, The Two Sons, The Wicked Husbandman, The Wedding Garment, The Ten Virgins, and The Talents. This was probably one of the busiest days of Jesus' life. It is filled with persecutions, parables, questionings, warnings, woes, commendations, prophecies and instructions.

The Jews seek to entrap Jesus by subtle questions concerning the resurrection, giving tribute to Caesar, and the great commandment. He silences them with a counter question concerning the Messiah, His last act before finally leaving the temple was the approval of the widow's mite. He declared, "This poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance, but she of her

want did cast in all that she had."

His prophecies uttered on Mt. Olives begin with the destruction of the temple, the city and the Jewish dispensation, and look forward to the end of time, the second coming of Jesus and Judgment scenes.



32. EUCHARIST. Wednesday spent in retirement at Bethany. Mary anoints Jesus at Simon's feast. Judas rebuked. He bargains to betray his Lord. Thursday Jesus sent two of his disciples to Jerusalem to prepare the Passover and followed in the evening. Dispute among disciples. He washes their feet and points out the traitor who retires. Institution of the Lord's Supper. Warnings. Prophecy of Peter's denial. Final words of comfort. Intercessory prayer.

32. WEDNESDAY, PREPARATION,

Jesus returned to Bethany Tuesday night after the prophecies on Mt. Olives and attended a feast in the house of Simon the leper. John mentions this naturally in connection with his last mention of Bethany, but Matthew and Mark both use temporal particles locating it at this point. Luke says also that Satan entered into Judas because of his covetuousness at the supposed waste. John writing later mentions Lazarus and his sisters, prudently omitted by the synoptics.

Wednesday seems to have been spent in retirement. Towards evening he sent two disciples to make arrangements for the twelve during the Passover. On the way they met a man bearing a pitcher of water. This locates the time as Wednesday night the beginning of Nisan 14th when the head of each house went for water to mix the unleavened bread. This was the first meal of the feast, at which after washing Peter's feet to teach humility, and rebuking their squabble for the best place, Jesus insti-

tuted the Lord's Supper.

The traitor is pointed out, Peter's denial foretold, and final words of comfort given to the sorrowing disciples. Tradition locates the guest chamber on Mount Zion but having no certainty we place it where most convenient for tracings



ARREST
AND
CONDEMNATION

GETHSEMANE 33

Annas 34 Calaphas 35 Council 36

HARMONY.

Mat. 26:30-56.

Mark 14:26-52.

Luke 22:39-52.

John 18:1-11.

33. GETHSEMANE. After singing they went out to Gethsemane. On the way Jesus again foretells his death and resurrection, and Peter's denial. Crossing the brook Cedron. Jesus left the three chosen disciples to watch while he retired thrice to pray. The agony in the garden. An angel supports Jesus. Judas betrays him with a kiss. He protects his disciples. Peter uses a sword. Jesus heals Malchus' ear. They all forsake him and flee. Jesus upbraids the Jews.

33. THE BETRAYAL AND APPREHENSION.

On the way to Gethsemane Jesus foretells his desertion by all the disciples as well as Peter. The three privileged disciples, Peter, James and John, are selected to watch with him during the agony. Thrice Jesus went away and prayed, chiding them on each return for sleeping. He failed to receive the sympathy and communion for which his soul seemed to yearn in this hour of trial.

Bearing the great burden of sin for man, his human nature must have sunk under the load

but for the angel sent to sustain him.

When the betraver approached with a mixed multitude, Jesus asked, "Whom seek ve"? They answered, "Jesus of Nazareth". He replied boldly, "I am he", and they fell before him. Having repeated the question and received the same answer his response showed his great care for his disciples in his hour of darkness, "If ye seek me let these go away''. Peter, true to his promise to die with Jesus, struck with his sword and cut off Malchus' ear, and it seems as if the whole frightened band might have been repulsed had not Jesus checked Peter, who was thereby temporarily demoralized. They bound jesus hand and foot and led him away. His disciples forsook him and fled.



Hornd's

Palace

II. Ophel.

III. Bezetha IV. Acra.

ARREST AND CONDEMNATION

34 Gethsemane 33 Caiaphas 35 Council 36

HARMONY.

Mat. 26:69-70** Mark 14:53-54. Mark 14: 66-68 mm Luke 22:54-57.

John 18:12-18.

34. ANNAS. Having bound Jesus they led him away to the High Priest's House where Annas, the rightful, and Caiaphas, the legal High Priest, lived together. Annas first examined Jesus. Peter and John follow afar off. John gains admission for Peter. Meantime a maid at the door, seeing Peter as he sat with the servants in the hall, charged him with being with Iesus, but he denied that he knew him, and going into the porch, the cock crew.

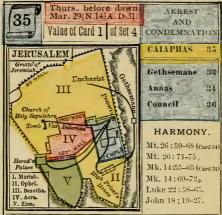
34. THE FIRST TRIAL BEFORE ANNAS. A PRELIMINARY TRIAL.

Annas was the rightful High Priest at this time. He dwelt with Caiaphas, his son in law, who was, by Roman appointment, the acting High Priest. Tradition locates the high priest's house, to which Jesus was led, on Mt. Zion in the southwestern part of the city. But as no one knows its location we place it in Ophel as more convenient for tracing.

In this hour of demoralization and fright, when questioned by a maiden at the door, Peter denied his Lord, and again a little later when approached a second time, and still an hour later when accused of being with Jesus, he violently

denied that he ever knew the man.

The crowing of the cock forcibly reminded Peter of his over confident assertion. The look of Jesus, as he went from the room of Annas where he was detained while they called the Sanhedrim together in the room of Caiaphas, awakened his conscience, and he went out and wept bitterly. Luke and John record the denials of Peter in the order of occurrence but Matthew and Mark give first the trial of Jesus and then the denials of Peter as simultaneous events. Peter denied his Master in the face of danger, but the rest deserted him when danger threatened.



35. CAIAPHAS. Jesus is led to Caiaphas' room. Peter denies his Lord the second and third time. Jesus looked upon Peter who went out and wept bitterly. Caiaphas examined Jesus as to his disciples and doctrine, while the Sanhedrim is assembling. No charge could be proved before them. Caiaphas asked on oath if he were the Christ. On his confession they condemn him and adjourn till morning to confirm the sentence. Meantime Jesus is mocked by the Jewish mob.

35. SECOND TRIAL BY CAIAPHAS AND THE COUNCIL.

Caiaphas first questioned Jesus and he is then arraigned before the Sanhedrim. charge could be substantiated for the witnesses disagreed among themselves. They condemn Jesus on his own statement and adjourn to the council room in the temple at daybreak to rat-

ify this decision illegally given at night.

This was early on the morning of Thursday, the 14th of Nisan. The assumption that the Greek translated "The Passover" means the Paschal Lamb has caused many to believe that the crucifixion was on Friday the 15th of Nisan. This term is used twenty-nine times in the New Testament and generally refers to the whole feast. The assumption that Jesus ate the Paschal Lamb has led to serious error as to the date of the crucifixion. The argument is this. Jesus ate the Paschal Lamb. He would not celebrate the passover at the wrong time. The proper time was on the night of the 14th, the beginning of the 15th of Nisan.

On this assumption is based the date which practically denies that Jesus was our Passover because not offered on the 14th of Nisan. There is no room for the three nights in the tomb.nor could Sunday be the "third day after" Friday.



36. COUNCIL. At daybreak the Sanhedrim formally assemble in the Council chamber in the temple and condenn Jesus to death, without trial, on his own confession that he is the Christ.

They bind and lead him away to Pilate. (Meantime at the sight of Jesus led away a condemned man from the temple, Judas, seized with remorse, returned the money to the Jewish leaders, and went and hanged himself. With the money they buy the potter's field.)

36. CONDEMNATION BY THE COUNCIL.

Jesus is formally condemned at daybreak and the Jews lead him bound to the Pretorium to have their sentence confirmed by Pilate. They bring seven false charges against our Savior, that he would destroy the temple in three days, the general charge of blasphemy on his own confession of being the Messiah, of being a malefactor, of perverting the people and forbidding to give tribute to Caesar, of claiming to be a temporal king, of stirring up sedition in Galilee, and of calling himself the son of God.

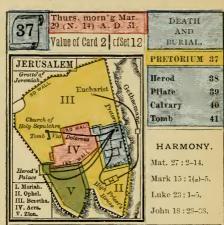
Pilate adopts seven expedients to escape passing sentence. He told the Jews to judge him themselves, he sent him to Herod, he proposed to crucify Barabbas and release Jesus, to scourge him and let him go, he repeatedly declares his innocence and emphasizes this by washing his hands, he brings him forth wearing the bloody crown, and he tells the Jews to

take and crucify him themselves.

Pilate yielded through fear of the Jews and delivered Jesus to be crucified, after he had

scourged him.

Meanwhile seeing Jesus delivered up, Judas seized with remorse returned the betrayal money to the Jews and hanged himself. With this money they bought the potter's field to bury strangers in.



37. PRETORIUM. On bringing Jesus to Pilate, to confirm their sentence, the Jews went not into the Judgment hall, or Pretorium, lest they be defiled. Judas hangs himself. Pilate tells them to Judge Jesus themselves. They object, because they have no power to take life, and charge sedition. Pilate examines their claims. Jesus says his kingdom is not of this world. Pilate goes out and pronounces him innocent. They are more clamorous for his death, and charge sedition in Galilee.

37. JESUS AGAIN BEFORE PILATE.

During the trial, Pilate seven times declared the innocence of Jesus. There were three trials of Jesus; Three Denials by Peter; Three Refusals of Jesus, he refused to answer the High Priest, Herod and Pilate; Three Mockings, by the Jewish rabble, by Herod and his soldiers, and by the Roman soldiers; three witnesses testify to Jesus' Innocence, Herod, Pilate and Pilate's wife; thrice the people cried "Crucify him;" and his Kingship was thrice declared, once before the Sanhedrim, once before Pilate, and Pilate so declared him before the Jews.

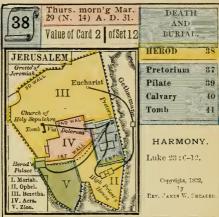
Jesus states that his kingdom is not of this world and Pilate is the more afraid. The council chamber was the regular meeting place of the Sanhedrim, or body of seventy Jewish elders, the ruling body of the Jews. The Pretorium was the judgment hall, or court of Pilate the Roman

governor.

The fact that the Jews "would not enter the judgment hall lest they defile themselves" indicates that the time for the Paschal feast had

not yet arrived.

There was no need that Christ's disciples should this year partake of the Paschal Lamb for ere the time of its slaying Jesus the antitype had fulfilled its requirements in his death and had substituted the memorial supper.



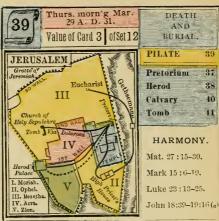
38. HEROD. Hearing that Jesus was a Gallilean, Pilate sent him to *Herod*, who was at this time in the city. He was glad of the opportunity to see Jesus, hoping to see some miracle wrought by him. But Jesus answered nothing to his much questioning. Then Herod and his soldiers arrayed him in a gorgeous robe and mocked him and sent him back to *Pilate*, without judgment, implying innocence. Herod and Pilate are made friends the same day.

38. JESUS BEFORE HEROD.

One of the expedients of Pilate to avoid sentencing Jesus was to send him to Herod, who was at his palace on Mt. Zion, on hearing that Jesus was from Galilee, then a portion of Herod's jurisdiction. This was Herod Antipas, whom John the Baptist reproved. Herod received him gladly hoping to gratify his curiosity by seeing some miracle wrought, but Jesus would not gratify his royal curiosity. He was silent. Then Herod joined with the soldiers in heaping indignities upon him and sent him back to Pilate clad in gorgeous robe.

That day Herod and Pilate were made friends, uniting in their opposition to Jesus just as men who differ in other things often unite in their opposition to religion. This occupied some time of Thursday morning so that it was near nine o'clock when Jesus was crucified. The Synoptic Gospels give Jewish hours reckoned from sunset and sunrise, while John uses Roman hours counted from midnight and noon.

The arrest, trial, sentence and death were hurried through, according to a prearranged plan, dictated by mad jealousy, and contrary to all the requirements or Jewish and Roman law. But his time had come and Jesus gave himself up a sacrifice for sin, according to his covenant with God, as man's surety.



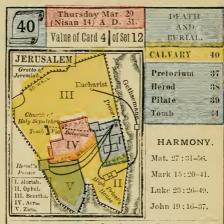
39. PILATE. Pilate thrice declares Jesus innocent. His wife's testimony. Three more expedients. First, to release Jesus and crucify Barabbas. The people clamor. He washes his hands. Second, to chastise him. Soldiers scourge and mock him. Third, he brings him an object of pity, saying, "Behold your King." Jews charge blasphemy, and Pilate is more afraid. They threaten to report him for disloyalty to Caesar. He yields, and they strip off the royal garments.

39. FURTHER INCIDENTS BEFORE PILATE.

Human subserviency is strongly illustrated in Pilate. He found no ground of fault in Jesus yet he finally yielded to the clamor of the leaders through fear. Scourging was needlessly added to the sufferings and indignities of Jesus from Pilate's desire to satisfy the people and still release Jesus. In vain he washed his hands of the crime it was his duty to avert. The Jews readily assume the guilt and it has since lain at their door. The Jews denied the royal claims of Jesus vet in his trial and even in his death he was published to the world "King of the Jews" in the three great languages of the age, Pilate brought him out a bleeding victim and appealed to the Jews, "Behold your king." But they said, "We have no King but Caesar," repudiating their Messiah.

The Jews desire Pilate to change the superscription and write, "He says he is King of the Jews," but Pilate refused and it was so written, confirming his royal claim among men.

Striking indeed is the sad end of Herod, Pilate, Caiaphas and many of the leading actors in this last drama at the cross. God's judgment upon Herod because he accepted the worship of the people is recorded in Acts 12: 20-23. Many of the people who cried "crucify him!" were converted on the day of Pentecost.



40. CALVARY. On the way Jesus sank, and they compel Simon to bear the cross. Comforts women. Nailed to the cross between two thieves. Refuses stupefying drink. Railing. Pilate refuses to modify the Superseription. Lots cast for robe. Seven sayings on the cross. Darkness, carthquake, dead arise, veil rent. Centurion's testimony. People return amazed. Jews request that bodies be taken down. Jesus already dead. O Bones not broken. Side pierced.

40. THE CRUCIFIXION ON CALVARY.

Thus delivered up Jesus was carried away bearing his cross. When he fell exhausted Simon a Cyrenian was forced to carry it on to the place of execution.

Noticeable during the crucifixion were the three victims, the threefold inscription over the cross, and the threefold testimony to the innocence of Jesus from friends, enemies and nature itself.

While Jesus hung upon the cross there were seven significant sevens. The seven sayings of Christ, the seven acts of Jesus, the seven sayings of others, the seven acting parties who did either three or seven things, the seven scoffs, the seven prophecies specially declared to be fulfilled, and the seven wonderful occurrences. In the minutest particulars all the prophecies concerning the death of Christ were fulfilled. The three hours of darkness culminated just before Jesus yielded up his spirit "between the evenings," the hour for killing the Paschal lamb, of which Jesus was the great antitype.

The people were amazed and shook their heads and smote upon their breasts as they returned into the city, and the Roman centurion as he witnessed these things gave as his testimony, "Surely this was the Son of God."



Herod's

Palace I. Moriah.

II. Ophel. III. Bezetha IV. Acra.

V. Zione

DEATH AND BURIAL.

Pretorium	87
Herod	38
Pilate	39
Calvary	40

HARMONY.

Mat. 27:57-66*

Mark 15:42-47*
Luke 23:50-56*

John 19:38-42.

41. TOMB. Joseph of Arimathea requests of Pilate the body of Jesus. He takes it down and lays it in his own new tomb in the garden. Nicodemus, who came to Jesus by night, assists him in preparing it for the grave. Women watch, and go to prepare spices, waiting till the Sabbath be past. The Jews seal the sepulchre and place a guard, to keep it cure till three days be past.

(Some place Calvary and the tomb at the Grotto of Jeremiah. We accept the traditional site.)

41. THE BURIAL IN THE GARDEN.

After the twelve had scattered, Joseph of Arimathea, assisted by Nicodemus, two secret disciples, begged the body of Jesus and buried it in Joseph's new tomb in the garden. The faithful women wait and watch over the Sabbath of the feast on Friday and the weekly Sabbath on Saturday. The fifteenth of Nisan, which fell that year on Friday, was always a great Sabbath.

The Jewish leaders with Pilate's permission place a guard and seal the sepulchre in pretense of preventing his disciples from stealing

the body.

Tradition places the site of Calvary near the Church of the Holy Sepulchre. The "Grotto of Jeremiah" without the third wall has been advocated as the location of the crucifixion because in shape like "a skull," but the Greek means "the place of skulls," rather than in appearance like a skull. Others have supposed it east of the city. We see no stronger reason for another location than for the traditional one. It seems hardly possible that the place of this important world drama should have been entirely lost. The destruction of the city was total, but the location remained and many were left who had a vivid recollection of the scene.



42. WOMEN start early to the tomb with spices. The Resurrection. Earthquake. They find the stone rolled away. Angels. Mary runs to tell Peter and John. Angels direct the other women to tell the disciples. Peter and John arrive and see the clothes and angels. Mary returns. Jesus appears to her, then to the other women. Disciples believe not the women. Soldiers report as requested, that the disciples stole away the body while they slept.

42. THE APPEARANCES TO WOMEN.

Well attested both by friends and enemies are the facts of the resurrection. The ten appearances, twice to women, to Peter, to two disciples, to the ten disciples on the day he arose, to the eleven seven days later, and afterward to four hundred on a mountain in Galilee, to seven disciples by the sea, to James and to the twelve at the ascension, force the acceptance of the resurrection upon friends who had given up hope.

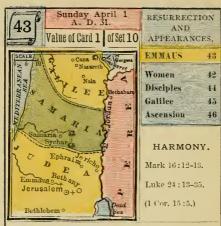
The impossibility of a resurrection was so strongly believed that the disciples would not accept this promise of Christ until compelled. The earthquake, the angels and the vacant tomb were startling events. Jesus appears first to Mary, who was first at the sepulchre, and next to the faithful women. Peter, who followed him closest, was the first man to whom

he revealed himself.

The Jewish leaders confess their belief in the resurrection when they bribed the Roman soldiers to say that the disciples came by night and stole away his body while they slept. Death was the penalty for sleeping on post. If asleep, as claimed, their testimony is worthless.

Out of their own mouths the Jewish leaders are condemned. The suborned testimony of

the soldiers is worthless.



43. EMMAUS. The third appearance was to two disciples going to Emmans on Sunday afternoon after the resurrection. Jesus joins them, expounds the scriptures, is entertained and known in breaking of bread. They hasten to Jerusalem, find the excited disciples saying that Jesus had risen and appeared to Peter. But they would not believe their report when they told what things were done in the way, and how Jesus was seen of them.

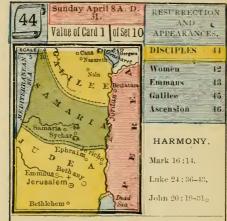
43. APPEARANCES TO PETER AND TO TWO DISCIPLES NEAR EMMAUS.

Jesus appeared to Peter first of all the disciples, who had followed him the closest under persecution. The same afternoon he appeared to two disciples who had given up all hope and were departing from Jerusalem to Emmaus. Suddenly Jesus joins them, is entertained and expounds in all the Scriptures, the things concerning himself as the Messiah. They call it the third day since the crucifixion. This locates it on Thursday. Sunday cannot be the "third day since" Friday. Jesus reached Bethany Friday, "six days before the passover", John 12, 1. Six days can reach only to Thursday, and there were only the two nights, Matt. 12, 40, of Friday, the feast Sabbath, and Saturday, the weekly Sabbath.

When Jesus departed they returned to the disciples in Jerusalem, and found them greatly excited, saying, "Jesus is risen indeed and hath

appeared unto Simon."

Some contend that the Jews always count the day of beginning and ending. Gospel statements concerning the transfiguration is opposed to this. Matthew and Mark say "after six days," and Luke "about an eight days after" referring to the same time, two to one in favor of counting only the intermediate days.



44. DISCIPLES. Whilst they were speaking Jesus appeared to them. Thomas, being absent, declared he would not believe except he thrust his hands into the wounds of Jesus.

A week later, at Jerusalem, Jesus appeared again to the eleven assembled with closed doors, and asked Thomas to thrust forth his hand and test and see that it was he. Thomas said, "Lord, I believe," and worshipped him.

44. APPEARANCE IN JERUSALEM.

While the disciples were discussing these matters with great interest, behind closed doors for fear of the Jews, Jesus suddenly appeared in their midst and said, "Peace be unto you." They were greatly affrighted believing that they had seen a spirit. He appealed unto them to test and see, "A spirit hath not flesh and blood as ye see me have." They were amazed and believed and he taught them further.

Thomas who was absent would not believe. He said, "Except I shall see in his hands the print of the nails and put my finger in the print of the nails and thrust my hand into his side I will not believe." One week later as the eleven with Thomas were gathered for worship with closed doors Jesus appeared again unto them. He appealed to Thomas, who said, "My Lord and my God," and he worshipped him.

All doubt is removed from the minds of the disciples and henceforth they accept Jesus as the risen Savior and become more bold and active in their work and worship. Such unwilling testimony is the more convincing. There is no possible doubt of the great fact of the resurrection.

Jesus rose the first fruits from the dead, Lazarus and others resuscitated died again, but the resurrected man will die no more.



45. GALILEE. The disciples having gone to Galilee as appointed, Jesus appears to seven of them whilst fishing at the lake. After a miraculous draught of fish, he ate with them and commanded Peter to feed his flock. Later he appeared to the eleven on a mountain in Galilee, and now probably to the five hundred, since Matthew says some did not believe, and we know that at that time all the apostles believed.

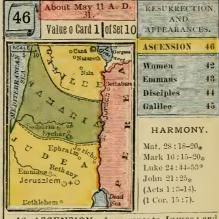
45. TWO APPEARANCES IN GALILEE.

Jesus appears twice to disciples in Galilee where they had gone in obedience to the command sent by the women. First he appears to seven disciples fishing by the sea of Tiberias, the later name for the sea of Galilee. He directs them to a second miraculous draught, of 153 great fishes after which he ate with them and gave Peter special instructions to feed the flock.

A little later he appeared to over 500 at once on a mountain in Galilee together with the disciples. Matthew says at that time "some doubted," i. e. some of the five hundred, for at that time all of the disciples had been led to believe in the resurrection. Whether the five hundred were all believers in the teachings of Christ we know not. We only know that some up to this time believed not, but all were then convinced of the resurrection, if not of the truth, and henceforth were witnesses to the great fact.

Paul tells us (1 Cor. 15:9) that the greater part of these were alive and continued as witnesses to his day. The testimony to the resurrection of Jesus was very great in Paul's day for over two hundred and fifty were still alive who had seen Jesus after the resurrection.

We have stronger testimony to no fact.



46. ASCENSION. Appearance to James: and afterwards to the eleven at Jerusalem, forty days after the resurrection. He teaches his disciples concerning himself, gives the Great Commission, and tells them to wait at Jerusalem for the Spirit. He then leads them forth to Bethany to the Mount of Olires, and ascends with open arms, dispensing blessing. A cloud receives him. Angels declare he will come again in like manner. The disciples wait, preach and worship. John's conclusion.

46. APPEARANCE TO JAMES AND AT THE ASCENSION. THE SECOND COMING.

The last two appearances were to James (1 Cor. 15:7), and afterwards to the eleven at Jerusalem just before and preparatory to the Ascension. At this time Jesus instructed the disciples fully in the Scripture concerning himself, gave the Great Commission to go into all the world baptizing in the name of the Father and of the Son and of the Holy Ghost, promising to be with them even unto the end of the world.

He then led them out to the Mount of Olives where he ascended before them, a cloud receiving him out of their sight. He ascended with outstretched arms dispensing blessings on his throne of grace. The promise of his next appearance is at his second coming in glory with the holy angels. The angels declared to the watching disciples, "This same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven."

He went dispensing blessings. We look for him to bless the earth. Meanwhile we are commanded to carry the Gospel to all the earth. Let each remember this command and let none prove recreant to the great trust.

THE BIBLE BOOKS.

Their Names, Themes and Divisions.

In Genesis we have creation: In Exodus the Hebrew nation. Leviticus the law unfolds. And Numbers all the tribes enrols. In Deuteronomy once again We have God's law for sinful men. These first five books by Moses all. "The Pentateuch," or "Law," we call. Joshua the promised land regained: And then o'er Israel Judges reigned. We have the direct line in Ruth To David, the "ruddy, goodly" youth. In Samuel First Jews ask a king, Which proved in Saul a wicked thing. In Samuel Second David succeeds .-The very king whom Israel needs. First Kings gives Solomon's glorious reign. And Israel's kingdom rent in twain. In second Kings the double nation Is brought to grief and desolation. In Chronicles First, the lineal tree, And David's reign once more we see. Whilst Second Chronicles doubly brings Review of First and Second Kings.

Next Ezra captive Jews recalls, And Nehemiah builds the walls. Last Esther appears in this connection, Saves her race and ends this section. The history, fall, return and fate Of Abram's seed these twelve relate.

In Job God vindicates his ways, And David sings in Psalms His praise; The Proverbs teach us to be wise, And Ecclesiastes next apprise Of vanity. These five with Solomon's song. To books poetical belong.

Isaiah tells of the Messiah.
While wails of woe mark Jeremiah.
In Lamentations he mourns the fall
Of the Hebrew nation, city and all.
Ezekiel then with mystery rings,
And Daniel speaks of prophetic things.
By the greater prophets these five were written,
Who for their faithfulness were smitten.

The Lord in Hosea calls to repent;
In Joel this call with mercy is blent.
Amos declares how God will require
Sure judgement 'gainst sin, and so Obadiah.
In Jonah a type of Christ we may see.
And Micah tells where his birth should be.
Nineveh's fall Nahum reveals,
And Chaldea's doom Habakkuk seals.
Zephaniah tells of Judah's sinning,

And Haggai of temple building. Then Zechariah and Malachi, Of Christ and John do prophecy.

So then we see in the Old Testament, Which God to sinful man has sent, [phets: Three Fives,—Law, Psalms, and Greater Pro-Two Twelves,—History and Minor Prophets:—Books thirty-nine in all we find, Their names and themes to bear in mind.

The fourfold Gospel of Jesus the Son, In Matthew, Mark, Luke and John is one. Matthew narrates the story for Jews; Whilst Mark his actions as servant construes. Luke writes it as history for the race, And in John the inner life we trace. Luke continues the story in Acts;—
These five contain the historical facts.

Paul shows in Romans the sin of the race, Then gives as the cure the doctrine of Grace, In Corinthians First he replies to complaints, In Corinthians Second instructs the saints. Galatians treats of faith alone, And Grace sublime in Ephesians is shown. Philippians triumphs in joy and love, And Colossians shows all fulness above.

In Thessalonians First and Second, Christ's coming and the end are reckoned. Timothy First and Second reveal Fitness for office and pastoral zeal; Which Paul again in Titus enforces, While Philemon Christian friendship engrosses. Hebrews shows Christ prefigured in all, Completing the fourteen books of Paul.

James warns of covetous desire,

And shows that faith doth works require. While Peter First and Second commend To duty in view of the coming end. First John lays down the tests of love, And this both his Second and Third approve. Jude shows to wicked men their fate, So too the next. And these make eight,—Revelation also treats of heaven, And New Testament Books are twenty-seven. But all the books are sixty-six, To which the seal of God is fixed.

But all the books are sixty-six,
To which the seal of God is fixed.
Though written in various times and places,
They show the same great truths and graces.
The books combined "The Bible" we call,
Intended by God for one and all.

A WORD TO TEACHERS AND PARENTS,

Few are able to locate at once any book of the Bible. The poem once well committed will locate the books permanently in the child's mind. It gives also the main thought of each book, the general divisions, the number and names of the books in each division, and often the author.

SIGNIFICANT GROUPINGS.

Seven names of Jesus indicate his Origin, seven his Character, seven his Relation to the Father, seven refer to his Work, seven are Personal, seven National and seven Official Names.

The Thirty-two Chief Parables of Jesus. The three Major and the three Minor Groups.

I. First Major Group, spoken by the sea. In three smaller groups, instruction.

1. Three denote External Development.

2. Three denote Internal development.

3. Three, the prize gained.

II. Second Major Group, in Perea. Three smaller groups, instruction, warning.

Two denote Humility.

2. Three, Loss, Search and Recovery.

3. Two, Present Faithfulness, Future Reward.

III. Third Major Group, the last week. In three smaller groups, Responsibility, warning.

1. Two, Probation and Responsibility,

2. Two, Warning and Invitation,

3. Three, Responsibility and Danger.

1. First Minor Group. Beginning in Perea. Three, Forgiveness and Brotherly Kindness.

2. Second Minor Group. Second stage, Perea. Three, Warning, Watchfulness, Repentance.

3. Third Minor Group. Fourth stage, Perea. Three, On Faithfulness and Unfaithfulness.

THE 36 SPECIFIC MIRACLES OF JESUS.

I. Seven groups of 3 each show supreme power:

1. Three miracles of creation: Feeding 5000, feeding 4000, turning water into wine.

2. Three over natural forces: Stilling the sea, walking on water, withering the fig tree.

3. Three over Inhabitants of the Sea: The two miraculous draughts and the tribute money.

4. Three over Bodily Organs: The eye, the ear, and organic structure in healing a cut.

5. Three show perfect control over the body: Impotent man, infirm woman, boy at a distance. 6. Three over leprosy, the type of sin: one leper,

ten lepers, and Simon the leper.

7. Three over death: the widow's son, Jairus' daughter, and Lazarus.

II. Three Groups of 7 each show Specific Power.

1. Power over the seven classes of disease, Fever, Leprosy, Paralysis, Palsy, The withered Hand, Blood Issue, Dropsy.

2. Seven specific cases of demons expelled show perfect power over Satan's host.

3. Seven specific cases of sight-giving show perfect control as "The Light of the World". III. Other Groupings: 1. Seven recorded by John,

2. Seven beforeLevi's call, 3. Seven on Sabbath.

IV. Three early miracles before Jesus Ministry. Three later miracles of Christ's Ministry Three miracles wrought on Jesus' body.

THE SEVEN THREES AND THREE SEVENS DURING THE TRIAL OF JESUS.

- I. THE SEVEN THREES. 1. Three Trials: before the High Priest, Jno. 18:12-16, 19-24; before the Sanhedrim, Mt. 26:59-66, Lu. 22:66,71; and before Pilate, Mt. 27:2, &c.
 - 2. Three Denials by Peter: In the High Priest's house, Mt. 26:69,70; a little later, Lu. 22:58; an hour later, Lu. 22:59.
- 3. Three Mockings: by the Jewish rabble, Mt. 26:67,68; by Herod and his soldiers, Lu. 23:11; by the Roman soldiers, Mt.27:27-30.
- 4. Three Cries of the People: "Crucify him! Crucify him!" thrice repeated, Mt. 15:11-14; Jno. 23:13-23.
- 5. Three Refusals of Jesus to answer: the high priest. Mt.26:62-3; Jno.18:19-23; Herod, Lu.23:9; and Pilate, Jno. 19:8-10.
- 6. Three Witnesses testify to the Innocence of Jesus: Herod, Lu. 23:13; Pilate's wife, Mt. 27;19; and Pilate as given below.
- 7. Three Declarations of Jesus' Kingship: to the Sanhedrim, Mt. 26:23,24; to Pilate, Mt. 27:11.12; and Pilate calls him King, Mt.27:7.
- II. THE THREE SEVENS:1. The Seven Charges brought against Jesus: of claiming ability to destroy the temple and build it in three days, Mt. 22:61, &c.: of blasphemy, Mt.26:66, &c.: of being a malefactor, Jno. 18:30;

of perverting the people, Lu. 32:2.: of claiming royal power, Jno. 19:12.: of sedition, Lu. 23:5. and of claiming Sonship, Jno. 19:7.

2. The Seven Expedients of Pilate to avoid passing Sentence: he tells the Jews to judge him, Jno. 18:31: he sends him to Herod, Lu. 23:6,7: he declares his innocence, Lu. 23:14, &c: he offers to substitute Barabbas, Jno. 18:39,40: he scourges Jesus, Lu. 23: 16: he appeals to their sympathy, Jno. 19:6; 3. Pilate's Seven Declarations of his Innocence: "I find no fault in him," thrice repeated, Jno. 18:38; Jno. 19:4; Jno. 19:6; por Herod, Lu. 23:13. "I have found no

peated, Jno. 18:38; Jno. 19:4; Jno. 19:6; nor Herod, Lu. 23:13, "I have found no cause of death," Lu. 23:22; he calls him this just person," Mt. 27:24: and in his last appeal, Jno. 19:14,15.

THE TEN COMMANDMENTS IN RHYME.
"Thou shalt have no other gods but me.

"Thou shalt have no other gods but me. Before no idol bow the knee.

Take not the name of God in vain, Nor dare the Sabbath day profane. Give both thy parents honor due.

Take heed that thou no murder do. Abstain from deeds of lust and greed, Nor steal though great may be thy need; Nor make a wilful lie, nor love it, What is thy neighbor's dare not covet."

THE THREE THREES AND SEVEN SEVENS WHILE JESUS HUNG ON THE CROSS.

- 1. THE THREE THREES: -each double.
 - Three crosses with three victims.
 - 2. Three inscriptions in three languages.
 - 3. Testimony of friends, enemies and nature.
- II. THE SEVEN SEVENS:
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- F. What feast? What fault? What is forbidden?
- G. What grace is taught? Guilt contracted?
- H. Harmonize any differing Gospel statements.
- 1. What institution ordained? Its design?
- J. What journey? What of Jesus?
- K. What key to duty or correct living?
- L. What evidence of the love of Jesus?
- M. What malady? Miracle? On whom? Its effect?
- N. What names are given to Jesus? Meaning?
- O. State the order of events? What opposition?
- P. What parable? Its lesson? What prophecy or promise?
- Q. What quotation from Old T? Where found?
- R. What request? Review journeys, periods.
- S. What sin mentioned? What sect? Its teaching
- T. What testimony is here borne and by whom?
- U. What peculiar usage or custom is mentioned?
- V. What violence is here attempted?
- W. Where did this occur? What woe or warning?
- X. What do you here learn of Christ?
- Y. What most interests you in this section?
- Z. What zeal appears? By whom and for what?







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